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THE TWO WORLDS.

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A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1720—VOL. XXXIII. FRIDAY, OCTOBER 29, 1920. PRICE TWOPENCE.

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OBJECTS.

The Spiritualists' National Union is established to promote, maintain and spread the propaganda of the facts and teachings of Modern Spiritualism.

PURPOSES.

For this purpose the National Union wish to strengthen the hands of existing Spiritualist Societies, to unite and consolidate in a spiritual brotherhood, and organisation, to develop and encourage investigation and research into all aspects of spiritualistic activities, to foster international relationships with the Spiritualist kindred associations of other lands, to make fraternal arrangements and co-operate with progressive bodies working for human advancement, to arrange for conferences, lectures, and demonstrations, and to issue explanatory, instructive, and inspiring literature on the subject of Modern Spiritualism.

With the recognition and maintenance of the independent inter-governmental Societies, the National Union desire to bring about and increase mutual understanding, fraternity, co-operation, and consolidation among Spiritualists generally.

We appeal to all Spiritualists to actively co-operate with and financially support the Union in the achievement of the foregoing purposes.

BENEVOLENT WORK.

A National Fund of Benevolence, supported by voluntary contributions, administered on behalf of aged workers in the movement and others in distress.

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No. 1720—VOL. XXXIII.

FRIDAY, OCTOBER 29, 1920.

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Original Poetry.

"Fragments."

GREAT thoughts come not with bounds
As careless romping boys are wont to come,
But with stately and dignified slowness,
Suggestive of importance.

Books may murmur sermons, and stones their history
Mould;
The leaves on trees in dulcet tones their Maker's truths
Unfold;
But what if men, tho' hearing, seek but to catch a phrase
To justify life's cheating games in new and modern ways?

God is not mocked—true, but
The canting hypocrisy of those
Who most loudly cry the name of Lord,
And the ugly mouthings of modern Phariseism
Compel one to say, though, that
"God is shocked."

Some people who believe in prayer, pray;
But, because God does not answer as they desire,
Grow dangerously careless, and rudely say, "He is not."
But the day still succeeds the night,
And worlds speed on their wondrous star strewn ways,
Whilst scintillating orbs, that rob the night
Of gloom, beyond man's worst depression,
Still scintillate,
In the days when the "pray-ers were not."

—W. J. GRINDLEY.

Some Facts About of the Wealth of Spiritualism.

Satisfies Perfectly Every Demand of the Heart, the Conscience and the Intellect of Humanity for a Perfect Religion.

Rev. H. W. B. Myrick, U.S.A.

Our mission is world-wide, our aims are benevolent and uplifting, and our philosophy is heaven-born and of universal application. We need neither the craven spirit of a soul-paralysing fear, nor the ignorance and stupidity of superstition, to aid us in the spreading abroad of the truth to men, but our appeal is made to the reason and intelligence.

Orthodox Christianity asks you to believe its ancient dogmas and to trust its rainbow tinted promises, but Modern Spiritualism bids you to investigate its facts and to establish yourself upon its solid foundation of actual experience.

Orthodox Christianity is founded on tradition, but Spiritualism is founded upon demonstrated facts. Orthodox Christianity takes authority for truth, but Spiritualism takes truth for authority. Orthodox Christianity depends upon the testimony of witnesses who lived near two thousand years ago, but Spiritualism produces witnesses who live to-day.

In fact, Spiritualism is a scientific, up-to-date, right to the last minute religion, founded on the latest discoveries of science and conforming exactly to the intuitive demands and needs of the soul.

Spiritualism is natural, logical, conclusive, and neither appeals to our sensibilities nor taxes our credulity. Spirit-

ualism is so perfectly consonant with the dictates of reason and so perfectly adapted to human needs that the thoughtful man or woman involuntarily exclaims, "If it is not so, it ought to be."

Spiritualism is a compound of all the best and most attractive elements to be found in limited measure in older and preceding systems of religion and philosophy, but what appeared in the older systems as mere broken fragments of desire and expectation are found in Spiritualism as completed realities.

Tennyson wrote the epitaph of waning religions and expiring creeds when he indited the beautiful lines:—

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

St. Paul, in a moment of inspiration, wrote, "When that which is perfect is come, then that which is in part shall be done away." So Spiritualism is the substance of which other systems have contained but shadows and dreams.

If we could collect all the beautiful sentiments and ideas of what ought to be, and what good men and women would like to have and be, we should find that it represented the ideals and ambitions of Spiritualism exactly.

Or to state it another way. If the best men and women in the world were asked to form a new religion out of their own hopes and desires, what they thought would be just and right, both for this world and the next, I believe they would formulate a religion that would not differ in one essential particular from Modern Spiritualism.

In other words Spiritualism satisfies perfectly every demand of the heart, the conscience and the intellect of humanity. Let me say, just here, to this intelligent audience, that Spiritualism is a religion—as much a religion as the systems of Methodism, Presbyterianism or Catholicism—and our organisations are properly called churches.

We are entitled to all the protection and consideration that is given to other religious bodies, and should be regarded as a distinctly religious organisation, having the same object in view as other religious organisations, namely, preparing our people for happiness here and hereafter.

We are not a mere aggregation of cold, soulless, scientific investigators to whom a fact is nothing but a fact, and whose philosophy is not related to conscience or morals. No, if teaching that there is another life to be lived beyond the grave, and that the way we live here determines very largely our condition over there, then indeed is Spiritualism a religion in the best sense.

Now and then some splendid, earnest Spiritualist, who has become utterly disgusted with orthodox dogmas, demands that we shall not use the words church or religion, and deny that Spiritualism is a religion at all. But while I sympathise with these dear brethren, and really feel the strength of their objection, yet they are in a hopeless minority, and I am sure they will be forced to see Spiritualism finally classed and fully accepted as a religion. For myself, I have accepted the situation as inevitable, and am cheerfully advocating and assisting every movement to establish ourselves as a church and a religious body.

For instance, at our Missouri Convention in 1919 I wrote this resolution in our report:—

"Resolved that more than ever, and with renewed fidelity, we assert that our philosophy and demonstration of the future life is the true religion for thoughtful men and women who believe in right living here as a preparation for life hereafter, and we now pledge ourselves to emphasise the religious feature of our message, and thus make appeal to

those who believe in and feel the need of spirituality, clean living and sense of nearness to God and the angel world."

The resolution was adopted unanimously, and without one word of unfavourable comment being spoken against it.

And in reporting the proceedings of the convention to "The Progressive Thinker" this is what Dr. Otto Vierling, our efficient secretary, said about it:—

"The addresses of our many delegates and speakers were remarkable for the fact that while they covered the entire range of Spiritualist thought, aspiration and demonstration, they every one, knowingly or unknowingly, emphasised the religious work, which takes us out of the ranks of a mere literary society, and proved that we have become in fact that which in public and legislative halls and our press, we have long claimed to be—a church and a religion."

Thirty Spiritualist meetings in Chicago were announced in "The Progressive Thinker" recently, and of the thirty, twenty-five called themselves churches. Only recently that great representative of Modern Spiritualism, Mrs. Elizabeth Harlow Goetz, urged that Spiritualist organisations in the cities should call themselves "The First Spiritualist Church" or "The Second Spiritualist Church" and so on. These instances are cited merely to show how widespread is the movement among us to become known as a religious organisation.

And another thing we need to say at this time. Our churches ought all to be so clearly and positively named that no mistake can be made about who we are and what we are. We are Spiritualists—that is our name and we are known by it—and we ought to attach it to all our institutions, churches, papers, everything, so as to positively identify them beyond the possibility of a doubt.

As certain articles are said not to be genuine unless the name is found thereon, so really our institutions are hardly genuine unless they bear somewhere the name Spiritualist.

If you say Spiritualist Church everybody will at once know who and what you are, when if you call yourself "The Church of the Eternal Truth" or "The Church of Psychic Science" or some other high sounding title, you are divorcing your real selves from us, and although you may be genuine Spiritualists the earnest enquirer could not discover the fact from the picturesque and variegated names you assume.

We ought to call ourselves Spiritualist churches, and then nobody in reading our announcements will get us mixed up with New Thought, Christian Science, or other cults.

When I go to a place to remain over a Sunday and look in the paper to see if our folks are to have a meeting, I expect them to be brave enough and to have pride enough to tell me they are Spiritualists, and if they disguise themselves under some spectacular and almost meaningless name I find myself more or less disappointed.

Let us be Spiritualists at all times—just plain, straight, out-and-out Spiritualists. We refuse to be called by the name of Christian Spiritualists because the word Christian stands for the dogma of salvation by a man's death, a blood atonement. We honour the man Christ, but we repudiate the theological system that has been built up around his name. And while we gladly accept many beautiful things as taught by Christ, we cannot afford to call ourselves Christians, for that would imply that we believe his blood really cleanses from sin, and we deny that.

Spiritualism is a religion, but it is a religion free from the absurd and superstitious features that mar the system known as Christianity. Among these objectionable features I denounce the following: The vicarious atonement, the doctrine of eternal punishment, the literal resurrection of the body, the virgin birth of Jesus, the infallibility of the Bible and the doctrine of salvation by faith only. Some of these doctrines are merely foolish, but some of them, like the blood atonement theory, are absolutely vicious and lead to wicked and immoral living. I do not intend to discuss these vicious theories just now, but simply say that the orthodox theory of the atonement, together with the doctrine of justification from sin by faith only, are doctrines that inevitably encourage sin and immoral conduct.

No, the Spiritualist religion is as different from the so-called Christian religion as a sunny day is from a starless midnight. One is based on a book and teaching two

thousand years old—the other is based on teaching that is received from the world of spirits in our own day and time. Christianity was originated, and is being put into shape, in a day of air-planes, wireless telegraphy, Psychic Research Societies, and when nothing is taken for granted unless it be demonstrated scientifically.

[TO BE CONCLUDED.]

Friendship as an Enduring Reality.

A Tribute to J. J. Morse.

Geo. P. Young.

[CONCLUDED FROM LAST WEEK.]

ON the third night, July 8th, I wrote a request to J. J. Morse, asking if he had any words of greeting for his old-time colleagues. This was sealed in an envelope and placed with many others on the centre table. During the evening two slates, carefully examined, cleaned and bound, were given into the custody of three members of the audience seated in the row behind me. These people were not personal friends of my own, and doubtless they anticipated receiving messages from their own arisen ones. However, as a preliminary indication, I felt a palpable, encouraging spirit-touch, and when the slates were unbound the following message was disclosed. It is now in my possession—a treasured momento:—

"GEORGE P. YOUNG.

"MY DEAR FRIEND GEORGE,—As time elapses I find more and more wonderful things to occupy my time and mind. But right now let me say that we as Spiritualists are fast coming in for our share of popularity. Was with our English brothers on their American and Canadian tour and assure you we caused some stir. Found this life pretty much as I had always pictured, only better.—With kind regards, I remain your sincere friend, J. J. Morse."

("Jimmie.")

Mr. Morse and I corresponded considerably over a period of years. The handwriting, the complimentary opening and the fraternal ending reflecting the intimate personal relation, I recognised as that of my arisen friend. The tenor of the letter and subject matter are personally appropriate, and the signature is a facsimile of that on documents in my possession.

I obtained a confirmatory proof of the genuineness of the spirit origin of the letter. A lady seated near me had obtained, on the previous evening, a slate-message purporting to be from her arisen husband. In order to investigate I asked for an interview. The lady mentioned, Mrs. Goins, of Vancouver, a stranger to myself, kindly consented. She showed me specimens of her husband's handwriting. I carefully compared the affectionate opening with its intimate terms of endearment, the formation and fluency of the written characters, and the familiar ending and signature of the message, with those of his last written communication on earth—a letter written in very tragic circumstances. They were almost completely identical in the minutest details. The lady gave me an account of her sad trials and persevering struggles. These showed the contents of the message to be of special moment, encouraging influence and appropriateness. No wonder she was able to declare that the letter had brought consolation, joy and inspiration to her life. One feature of my friend's message which is its highest sustaining force is his testimony. "I found this life pretty much as I had always pictured it, only better. From one of the few, alas! too few, recorded trance addresses delivered by Mr. Morse, this passage is extracted: "The 'dead' man says, 'No, I find this a real world!'"

Let us imagine what that means. A real world that is relatively denser to the "dead" man. Where does it come from? That is a story we hope to relate to you on some other occasion. "What!" someone says, "a real world of rock and soil, of grass, of stream and river, lake and sea, of shrub and flower, of fruit and trees, of mountains, sky and clouds, a real world? Nonsense! Preposterous!"

Yes, it is very preposterous in some people's ideas that there should be spirits, or, in fact, any future at all. But

in spite of all the arguments against it, the "dead" man says that it is a real world; he calls it the "spirit-land," and says it is a world of realities, solid, actual and tangible; that the beauties and most entrancing scenery of earth-life are coarse and gross by comparison; that no artist has ever been able in the depths of his most exalted imagination to transfer to canvas and reproduce in pigments the transcendental glories and sublime beauties of that other life. The "dead" man finds when he enters it that he is literally overwhelmed with the beauty and glory of it all. Many have stood before some masterpiece of painting or sculpture, or have gazed upon some ravishing scenery, and know the feeling of awe and sublimity, of the utter beating down of all the grosser and coarser parts of thought and feeling that this contemplation has effected upon them. Quadruple that feeling, deepen its intensity beyond words to utter, and you will then have some conception of the effect that the glory of that state of life has upon the newcomer's mind.

Frederic Myers, the genius of psychic research, was deeply moved when he received such touching and convincing communications from his arisen co-workers. In sublime, triumphant joy he thus wrote his majestic eulogy of friendship: "What can there be at once more intimate and more exalting than the waking reality of converse with beloved and enfranchised souls? So shall a man feel the ancient fellow-labour deepened, the old kinship closer still; the earthly passion sealed and hallowed by the irreversible judgment of the blest."

In commenting on the strengthening and uplifting power of such revelations, Miss H. A. Dallas truly says: "The certainty that love and friendship remain unbroken, and that they may grow and develop after death, affords not only comfort in bereavement, but a powerful incentive to loyalty, endurance, and all the nobler fidelities that make life worthy. There is nothing which affection cannot endure if the soul is assured that the partings caused by death are only a brief episode in a life of unending friendship."

Other written messages variously expressed joy at the possibility of communication, delight at discovering the beauty and naturalness of the after-life, desire to rectify past mistakes, the nobility of work and service, tokens of abiding interest in the welfare of loved ones, consolation, advice and encouragement.

Some, over the signatures of well-known personages, expressed moral and philosophic truths in precise and dignified language. Mr. Earle has enjoyed very limited educational advantages, and such cultured, literary efforts are much beyond the normal scope of his powers. He, in answer to a query submitted, regretted that he could not secure a British flag to place alongside the American in decorating the stage. Shortly afterwards the following message, surmounted by a Union Jack in coloured chalks, was precipitated on a slate:—

"DEAR FRIENDS AND COUNTRYMEN,—It is a great pleasure to be able to communicate with you at this time and in this way. I have so much to say that I hardly know how or when to begin, as the last is fully as important as the first. Let me say first that the cause of the evils of the earth-life is the lack of seeing things from the standpoint of the soul. You have lived for the material so long that everything has gotten out of focus, and all else save materiality is of no importance to you. Even the requests you bring to us, too, and the results you wish us to obtain are almost entirely material. It is true the material is necessary to existence, but not all-essential. If you lived more for the soul and cared more for what made the soul a living reality and less for the essential paraphernalia of the body, the whole earth-life and conditions would be changed.

"Get within, and become acquainted with the real self, and think less of the House of Clay, which I found to have no real value.

"God bless our Sovereign and country.

"WILLIAM GLADSTONE."

Whilst recognising the difficulty of proving that the above message emanated from the distinguished statesman, the Right Hon. W. E. Gladstone, it might be of interest to discuss some aspects of the probability of such an origin. To the objection that the writing of the slate-messages would be beneath the dignity of a great statesman, it may be re-

torted that the dignity of earth-life is usually a mask or protective armour used by an "aristocracy" founded largely on the possession of economic advantages. On the other side of the veil, where the inherent genius of earth's "potential statesman" is unfolded, the only "aristocracy" recognised is that based on social service.

Mr. Gladstone, a man of keen religious susceptibilities, realised how profoundly psychic evidences must ultimately influence man's views as to both the credibility and the adequacy of all forms of faith. His broad intellectual purview, aided by his practical foresight as a statesman, caused him to take a deep interest in psychical research. In a conversation with Frederic W. H. Myers in 1885 he said: "Psychic research is the most important work which is being done in the world. By far the most important," he repeated, with a grave emphasis, which suggested previous trains of thought, to which he did not care to give expression.

The spiritual teaching of the message, however, is of supreme importance, although great scientific interest may be attached to the discussion of its origin and transmission.

In order to reply more rapidly to the large number of questions still unanswered, Mr. Earle later took up a large slate. As previously with Miss H. C. King, the answers dictated were received clairaudiently by the psychic or by means of rapid automatic writings andappings. Frequently the medium appeared to converse with a "familiar" guide, "Harry," in requesting further definite information. Different recipients claimed the various replies, with their wealth of individual details, as relative to themselves and correct.

Naturally, from a general audience in a cosmopolitan city, the questions submitted covered a great range of interests—material, moral, and spiritual. Enquiries were made concerning educational and spiritual unfoldment, and the welfare of arisen ones, property, business prospects, future developments, missing relatives, health and matrimonial affairs. The replies ranged from grave to gay—all intensely human and at times excruciatingly funny. I submit a few specimens, not such as would befit the solemn and ponderous standards of the Psychical Research Society's Proceedings, but such as serve to show the prevailing mental atmosphere of the meeting as joyous, not funereal.

One young lady had enquired: "Why is James Fraser now so cold and distant with me?" The psychic's hand tapped rapidly over the slate for some seconds. Then he inclined his head in a listening attitude, and asked sharply, "What's that you say, Harry?" A smile overspread his countenance, and he addressed a young lady in the balcony thus: "Agnes! you know best yourself. When Jim Fraser attended his lodge meetings on Wednesdays you walked out with another young man. Jim heard of this, and now he has cold feet. Take a lesson and be faithful."

Prohibition has recently come into force in this Province. One consequence has been that there has been a large illegal manufacture of home-made distillation apparatus for the making of moonshine whisky. One man had asked, "Was it 'Shorty' who tipped off information to the police about our still?" The psychic smilingly refused to reply, and reasoned that if he did disclose information there would be a fight involving all in subsequent police-court proceedings.

Another query ran: "Who stole my false teeth?" When the sealed envelopes were shuffled and distributed among the audience, this came into my possession. As I read the enclosed question, I concluded that someone intended to cast contemptuous ridicule on the proceedings. But the reply was pathetically amusing. "Annie," said Earle, "I am sorry that your false teeth cannot now be recovered. You are sweet on Freddy, and the loss of your false teeth spoils your good appearance. But keep a good heart. All will yet be well!"

These lighter touches of homely humour set off the serious features and touching pathos of other replies. Mr. Earle maintained a high tone throughout in many difficult circumstances. Perhaps the most affecting incident was a description of six local young soldiers who had surrendered their lives in the Great War. They were clairvoyantly seen by the psychic as if on parade, standing in a row at attention. Successively they stepped forward and gave the medium the particulars establishing their identity. He was literally transfigured as he uttered their full names, designations, and

other particulars. Then each time he saluted in precise dignified, military fashion, and stepped to the rear. All were recognised. Many bereaved parents in the audience were deeply influenced, and to those like myself who had been present at the transition of many hundreds in the war zone, the incidents were profoundly vivid and memorable.

From the amazing results achieved, of which these recorded fragments are but passing gleams, I conclude that for general propaganda purposes Edward K. Earle's mediumship is the most rapid and efficient means for bringing home the conviction of human immortality I have met with in many years.

He has possessed the slate-writing gift since the age of seven. Indeed, the appearance of written messages then mystified himself and his school companions and seriously interfered with his public school education. He has an honorable record of thirty years' service.

Mr. Earle is of a modest, retiring disposition. His simple sincerity and lovable nature disarm scepticism. He makes no pretentious claims to intellectuality or literary culture, but does what he deems his Christian duty according to his light.

The work is a severe drain on his vital powers, and he is not of a robust constitution. His careful and temperate mode of life maintains the health and psychic power necessary for this work. Mr. Earle contemplates a visit to the British Isles. Although to one accustomed to the genial sunshine, dry air and high electric tension of California, the comparatively cold, humid and heavy atmosphere of Britain may be physically adverse, I have assured him of the sincerity of his welcome in the appreciation and gratitude of an earnest, sincere and spiritually-minded people.

Organisations should make business arrangements with Mr. Earle to secure that his services be utilised to the best advantage.

Jubilee Celebrations at Sowerby Bridge.

GREAT enthusiasm was shown at Sowerby Bridge on October 16th and 17th, when the local friends assembled to celebrate the fiftieth year of the Society's existence.

The proceedings opened on Saturday afternoon with a public tea, to which 200 happy souls did full justice. This was followed by a social evening, under the chairmanship of Mr. T. H. Wright (hon treasurer, S.N.U.). The chairman, in felicitous words, gave welcome to the assembled company, and recounted the early struggles of the Society which to-day celebrated its Jubilee. Many letters of greeting were read from old members. He was pleased to see with them, still in active office, Mr. Tim Thorpe, their original treasurer, and exhibited to the audience the title page of their first cash book. Mrs. Crossley, too, was still with them, looking well after long service. The Society had recently spent several hundred pounds on the renovation and re-decoration of their property, and an appeal was made for assistance to clear this debt.

Short addresses were delivered by Messrs. Geo. F. Berry and Ernest W. Oaten on behalf of the S.N.U.; Mrs. Pickles for the B.S.L.U.; Messrs. T. Thorpe, Butterworth and Harwood (Keighley), Mesdames. Crossley, Haworth, Smithson, Bottomley and others. Songs were rendered by Mesdames Ackroyd, Erskine, Lawson, Stanfield, and the Misses Wild, and Mr. Fred Sutcliffe, who also joined Mrs. Ackroyd in a duet. The choir, probably the best in the Spiritualistic Movement, was under the baton of its old-time conductor, Mr. Harry Thorpe, and rendered in effective style the glees "Break! break!! break!!!" and "The Long Day Closes."

Amongst the visitors were Messrs. R. H. Yates, W. Gush, Lewis Firth, and Mesdames Jessy Greenwood, M. A. Stair and others. A truly happy day was spent. On Sunday, October 16th, the Lyceum circle met at 9 a.m., when messages were received from several old members now passed behind the veil, and from Mr. John McDonald and other old pioneers. The Lyceum Open Session at 10-30 was much enjoyed, and the afternoon and evening services were addressed by Mr. E. W. Oaten, Editor of THE TWO WORLDS.

Subjoined is a brief outline of the history of the Society, and we can only trust that past successes are an augury of a

greater future. We offer our congratulations to present workers—our hearty thanks to those of the past.

The early history of Spiritualism in Sowerby Bridge is somewhat vague, but it is pretty certain that one, Edward Wood, was a pioneer of the faith in Sowerby Bridge. Neddy Wood, as he was commonly called, was a remarkable man. It is stated that he was a wonderful healer. Meetings were held fifty-one years ago at Wood's house, and the neighbours used to stand in their doorways and watch the arrival of visitors. At length they gained the impression that there must be something in this Spiritualism. The people seemed quite respectable, and this further convinced the folk at Glenfield that they might with advantage probe into the new faith.

"FLAID TO DEEATH."

One day several of them took courage in both hands and went to a meeting, and, in the words of one of them, Mrs. Crossley, who is still living and resides in Queen's Road, Halifax, they were "flaid to deeath." Mrs. Crossley and her friends, after a few doubtings, finally decided to join the Spiritualist Movement.

Eventually Mr. Wood went to live at Rose Mount, Tuel-lane, and here the Society had its birth in 1869. Finally the landlord gave the Spiritualists notice to quit this place. One supposes that the spirits were getting too much for him. The members then moved their meeting-place to Mr. William Robinson's, Causeway Head. Here in 1870 the Lyceum was formed.

A DISFAVOUR'D 'ISM.

During these early days the Spiritualists had much to contend with. Spiritualists on their way to meetings often had a rough time and were made the target for eggs and sods. There was a fairly vigorous campaign carried on in Sowerby Bridge against Spiritualism, but it is affirmed that this campaign instead of damaging the Movement, drew people in. After the removal to Causeway Head the Movement grew so rapidly that the Spiritualists deemed it necessary to build a place more befitting a growing cause. As a result of much thought and many meetings the present Lyceum, which stands at the end of Hollin's Lane, was erected at a cost of £1,600.

NEW LYCEUM OPENED.

This new Lyceum was opened on the first Sunday in June, 1874. As can be well imagined, the event caused quite a stir among local Spiritualists. Mr. Etchells, of Huddersfield, presided over the gathering, and Mrs. Tappan, of America, was the opener. The first trustees were Messrs. J. Harwood, H. Broadbent, W. Robinson, T. Gaukrodger, H. Whittaker, H. Lord, and Jos. Sutcliffe. The first appointed secretary was Mr. Henry Broadbent; treasurer, Mr. T. Thorpe; conductor, Mr. H. Whittaker.

Since this date the fortunes of the Society and Lyceum have varied. There is something to admire in those first adherents to the Movement, for they worked and fought hard for building up of Spiritualism in Sowerby Bridge in face of many difficulties. Many of the older folk have passed over to the next world but young members have stepped in to their places and worked with zeal for Spiritualism.

THREE PIONEERS.

The three oldest members in the Society to-day are Mrs. Crossley, of 1, Queen's-road, Halifax; Mrs. Jos. Sutcliffe, of Dale-street, Sowerby Bridge, and Mr. Tim Thorpe. Mr. Thorpe states that at a very early age he was attracted to Spiritualism, and he was the first treasurer of the Society, and has in his possession the first cash book.

Mrs. Sutcliffe was originally a Baptist, and afterwards joined the Unitarians. Later she became interested in the philosophy of Spiritualism, and threw in her lot with the Sowerby Bridge Spiritualists. Their ideas, she averred, were more progressive than other denominations.

Mrs. Crossley, as hinted previously in this article, became acquainted with Edward Wood, who told her to make use of the gifts given her and to become a healer. She followed this advice, and people claim that she has cured them of their ailments when doctors have failed.

The Spiritualists have always had a good choir, a fact of which they are very proud. A handsome shield, at present in the Lyceum, was won three times in succession

the Sowerby Bridge Spiritualist Choir, and thus they had the right to retain it.

Local Spiritualists claim that their faith has done a great deal towards broadening the outlook of other denominations.

Instruct the Children.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best information is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children, which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning the same will gladly be supplied by

G. F. KNOTT, Secretary,
British Spiritualists' Lyceum Union
39, Regent Street, Rochdale.

SOUTH MANCHESTER.

Mr. W. HOPE, of the Crewe Circle, attracted a large audience to the hall of the South Manchester Society with his excellent lantern lecture on "Spirit Photography," the capacity of the hall being severely taxed. A large number of slides depicting Sir Wm. Crookes, Prof. Geley, Sir A. Conan Doyle and others were shown, in each case accompanied by a "psychic extra." Mr. Ernest W. Oaten ably officiated as chairman, and those present spent a profitable evening.

THE NORTHERN COUNTIES' UNION.

THE above Union held its quarterly conference at the Thackley Co-operative Hall, on Sunday, Oct. 10th. The morning and afternoon passed in the usual way. All has been said that can be said re the constitution shortly to take effect. This being the last conference under the old system, the next time we meet we shall be "The Northern District Council of the S.N.U."

The evening propaganda meeting took an interesting and appropriate turn. We are fortunate in having with us, and still upon our active service list, the three gentlemen who conducted our first conference sixteen years ago at Alford, and it was felt that it was fitting that the same three should appear on this occasion. Our President, Mr. S. Robson, gracefully handed over the chairmanship to Mr. J. Ridley, who, by the way, has only missed one executive meeting during that time. The speakers were Mr. W. D. Todd, of Sunderland, and Mr. T. Bogue, of Gateshead. Mr. Todd dealt with "Mediumship: its necessity and development," and gave a good many points which were instructive to his audience. I said Mr. Bogue spoke. As a matter of fact he did not get the chance, for one of his controls came and said, "We took part in your first conference and we are going to take part in this." I do want readers to note the control's closing remarks, for even the best of us get a bit down-hearted at times. The words were, "You, my brothers, sisters and co-workers who are still in the body, I want to urge upon you never to doubt our sincerity. I want to say that we are far more eager to work in you and through you than you give us credit for, and there is much to do. Let me assure you that if you will only walk hand in hand with us, heart to heart, we, on our side, will not fail you; we will move the heavens themselves, if need be, to accomplish that which we have set out to do." Therefore, let us take courage.

Our clairvoyant was Mrs. W. A. Robinson, of Monk-seaton, who did her work very well indeed. The only regret is that the audience was not so large as hoped for.

NOTE.—In view of high costs restricting our pages, we secretaries kindly curtail reports. We are receiving enough special reports to fill six pages weekly. We endeavour to distribute our favours impartially, but it is impossible to use all. Reports of ordinary meetings are not special reports.

NORTH MIDLANDS DISTRICT UNION.

THE Eleventh Annual General Meeting of the above Union was held at the Progressive Society, Nottingham, on Saturday, October 9th, when 45 representatives and members and a good number of visitors assembled, among whom were included Mr. and Mrs. Taylor, of U.S.A., the Rev. J. Ward, of London, and Mr. J. G. Wood, of the Midlands District Union. The proceedings opened at 3-30 and lasted for a matter of five hours, during which the foundation was laid for the further success of our Movement in the above Union.

During the year 29 associates have been made, and one Society accepted into affiliation, making a total of 80 associates and 22 Societies. On this occasion Beeston Society and 12 associates were accepted into membership.

The secretary's report and balance sheet were presented, which indicated that while there was a slight debit balance on the year, good progress had been made both in organisation and propaganda work.

The report of Mrs. Gladys Davies' district tour, which covered two weeks, and during which time 10 centres were visited, showed a balance of nearly £8 on the tour, being most satisfactory.

The election of officers resulted as follows: President, Mr. W. A. Chambers; vice-president, Mr. J. Walker; treasurer, Mr. E. Clarke; secretary, Mr. E. Cowell; E.O. members, Mrs. Butlin and Mrs. Barton.; delegates to S.N.U., Mr. E. Cowell.

It was agreed that all Societies and associates pay their annual subscription to the Union in addition to that which becomes due in 1921 under the new constitution. It was also resolved that a joint meeting of the executive of the above and the Midlands District Union be arranged as a preparatory step to the formation of the new District Council. It was further resolved to make application to become a Subsidiary Committee of the Midlands District Council of the S.N.U.

An invitation from Hucknall Society for next year's annual meeting along with others were accepted. The usual votes of thanks closed another successful annual general meeting.

SHEFFIELD : ATTERCLIFFE.

OCTOBER 14TH will long be remembered as a memorable date to members and friends of the above Society, it being the occasion of two most interesting presentations: firstly, that of special recognition of the valuable service rendered as secretary for a period of twenty-one years by Mr. J. K. Jones, and, secondly, that of the acceptance of a photograph by the Church of the son of one of our most revered and oldest members, Mrs. Johnson.

These proceedings followed an excellently served tea. Many thanks are due to our lady workers for the splendid display of good things. Our President, Mr. H. J. Webster, presided, and Mr. Jonathan Oates (Chairman of Trustees) presented to our beloved secretary, Mr. J. K. Jones, a very fine wallet suitably inscribed in gold, and containing Treasury notes to the value of £30 13s.

Mr. Oates referred very suitably to the days when he along with our esteemed President and Brother Jones, had thrown in their lot with Spiritualism, stirring up memories which caused the audience many smiles. Other speakers including Mr. Bacon (treasurer), Mr. C. Saxilby (sec. of Lyceum), Mrs. Tomkins, Mrs. Wilks and Mrs. Harris, whom everyone was pleased to see, her deceased husband having been the first President of the Society which is prospering so greatly under the guidance of spirit helpers such as he.

Words are inadequate to express our heartfelt gratitude to our brother, Mr. J. K. Jones, for his loyal and whole-hearted service to the church, and to his wife we extend our hearty thanks, since she has ungrudgingly helped him in his endeavours to fulfil his duties unrestrainedly.

The presentation of a framed photograph, made to the church by Mrs. Johnson, was a touching tribute of motherly love and pride. Her son passed to the higher life many years ago, but his light still burns brightly. He was the first to set Spiritualism afoot in Attercliffe, and the gift is much appreciated by our members.

The evening's programme was enhanced by the splendid solos, recitations, etc., so splendidly rendered by friends.

Our Difficulties.

Special Note.—Will our numerous subscribers please note that the postal authorities have raised the postage on newspapers from one halfpenny to one penny per copy. In consequence we are obliged to raise our subscription rates to 13/- per annum. Per half year, 6/6; per quarter, 3/3.

At a recent seance a spirit communicated who claimed to be Lieut. Ferguson, of the 2nd Cheshires, and stated that he passed away about June, 1918. He had a friend in spirit life by the name of Tom. Can anyone give us any information concerning this man, as he is quite unknown to all the circle.—EDITOR.

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FRIDAY, OCTOBER 29, 1920.

The Translation of Cecil Husk.

WITH the changed times come new methods. The business man must continually adjust his methods to the needs of his customers. Educational courses of instruction must be changed to meet the increasing needs of the growing child. The chemist must scrap old apparatus and evolve new, if he would keep up with the advancing tide of knowledge; and man himself, in his eternal pilgrimage, must discard his physical organism if the higher ranges of spiritual life are to be reached. In this sense death equally with life becomes the servant of God and God's humanity.

New times need new men and new methods, yet in the chambers of sweet memory there linger fond recollections of those who sacrificed personal comfort and peace of mind to establish the present. Cecil Husk was one of those, who, taking his reputation in both hands, offered them upon the altar of public criticism, relying on the support of the invisibles. In an interview granted to the editor of the "International Psychic Gazette" in 1916, Mr. Husk said:

"Quite early I had the gift of prophecy. I used to say that certain things would occur about the house, and as I foretold so they would happen. During the latter part of the Crimean War certain victories to our arms were predicted through my mediumship, and sure enough they came about. I was not then in trance. It did not seem to me that there was anything peculiar about it; everything seemed natural and normal.

"I knew nothing of the phenomena of materialisation until I was about fifteen or sixteen. Then I noticed on several occasions that persons I did not recognise would open the door, walk into the room where I happened to be sitting, and without a word would just walk out again. They were like ordinary persons, and my wonderment was not even excited. Later they would melt away before my eyes, and then I knew that they did not belong to the earth-plane. They did not speak to me directly, but I seemed to know intuitively what they wanted."

Mr. Husk, like his father before him, became a professional singer, and was for some time associated with the Carl Rosa Opera Company. He also toured with Charles Kean; played with success in musical parts at the Princess Theatre, and sang in the Greek Church.

About the year 1875 Mr. Husk began the long series of materialising seances which only ended with the attack of paralysis which befel him a few years ago. He had lost his sight many years before, but for the last four years he has been bedridden and helpless. Mrs. Etta Duffas and a few devoted friends have been faithful in their care for him, whilst the patient attention of his devoted nurse, Miss Simpson, has done much to soften the dreary years.

Miss Florence Marryatt gave to the world many accounts of notable seances at Husk's, whilst Bulwer

Lytton was a frequent visitor to the seances given in his early days. At that time a public medium was merely a target for the humorist and critic. His very presence was a challenge, and mud of the filthiest kind was freely thrown. Amongst the spirit people who frequently manifested were "Uncle," "Tom Hall," "Ebenezer," "Cardinal Newman," "Joey Grimaldi," and above all "John King," whose presence could never be mistaken, the grip of his hand, the deep resonance of his voice, the strong dominance of his personality, will never be forgotten by those who were privileged to meet him, and we have no hesitation in saying that Cecil Husk was as powerless to produce these results as is the Serpentine to produce the breakers of the ocean shore.

Of course Mr. Husk has many times been "exposed." Sometimes power was weak, and disappointed sitters who had expected much were loud in expressing their doubt. At other times the "form" was grabbed, and the shock caused its withdrawal to the cabinet, where it was resorbed into the medium. The fact that the form disappeared into the cabinet, and that subsequent search failed to reveal it, was evidence to the "know alls" that the medium had been masquerading as a spirit form. Ah, well, we know better now. Dr. Crawford's demonstrations have helped us in the elucidation of what had been disguised by the more experienced investigator during many years.

The medium's life was often endangered by them, unseemly and idiotic practices, and much discomfort was caused him. When we recently visited him he still wore the iron ring which was too small to be passed over his hand, and which had been placed upon his wrist at a seance, whilst both his hands were held. Materialisation phenomena are extremely rare to-day. Perhaps the needs of the men of to-day have changed. Materialists are more numerous now. We think, however, that these phenomena have been largely withdrawn because of the brutal treatment meted out to the past generation of mediums, and the callous disregard of sitters for those who were the pivot of communication between the spheres. Our contemporary, "Light," well sums up the position in the following words:

"Mr. Cecil Husk was one of a little band who might well be described as the pioneers and martyrs of the new dispensation. Probably there is no more bitter lot in the world than that of the materialising medium in the present conditions. Many have succumbed to the temptations by which they are surrounded, the victims of indifference, or inquisitiveness and the well meaning but utterly foolish offices of supposed friends who, when forces flagged, allowed or persuaded the medium to whip them into artificial activity by the use of the stimulant of alcohol. They were bribed, flattered, cajoled, persecuted and ignored in turn. The fact that Mr. Husk survived for so many years the painful ordeals of his mission is testimony alike to his own integrity and the care and devotion of true friends on both sides of the veil."

MRS. DUFFAS, Penniwell, Elstree, Herts., writes us that with the decease of Mr. Cecil Husk the fund for his maintenance naturally ends, and begs to thank those who have contributed thereto. She would, however, be glad of a few contributions with a view to making a thank-offering to Miss Simpson for her faithful service in nursing Mr. Husk during his long period of suffering. Towards this she has contributed £5, whilst other donations bring the total to £10. Any help would be gratefully received by Mrs. Duffas, and many friends would feel it a privilege to recognise such exacting service.

WE have received from the Brighton Spiritual Brotherhood a useful little brochure entitled "Hymns of Healing," containing a foreword on Spiritual Healing, a Prayer, a little poem entitled "The Angel's Welcome." The hymns are devotional in tone though orthodox in sentiment, and embody the devotional spirit, many of them being original compositions. Copies may be had 6d each, from Mr. J. J. Goodwin, Old Steine Hall, 52a, Old Steine, Brighton.

ZEALOUSLY guard your thoughts that they may be pure.

CURRENT TOPICS.

Testimony of
Prof. Barrett.

THE Church Congress has been discussing us again, and Sir Wm. Barrett—most cautious of men—has spoken with clarity and conviction. "There is trustworthy

evidence which compels me to agree that survival after death has been experimentally proved in certain cases." And again, "After many years of critical investigation in full light and with unpaid mediums, I am absolutely convinced that supra-normal psychic phenomena do really occur."

A Changed
Atmosphere.

It is pleasant to note that the spirit of acrid and venomous denunciation, which characterised last years' Congress, is considerably modified on this occasion.

The tirades of Canon McClure and the Rev. Magee are notably absent, thus adding to the dignity and weight of the Congress. The Rev. Harold Anson introduced the usual red herrings of subconsciousness, telepathy and hypnosis, but claimed that there is nothing in spirit return incongruous with his faith.

"Cui bono."

THE rev. gentleman, however, expresses the opinion that "even if we could all of us live in continuous communication

with discarnate spirits, we should not necessarily be any better than we are." May we say that we have known of cases where the knowledge that a deceased mother, husband or wife, child or chum, was looking down into the life of one remaining on earth, has completely changed the tenor of that life. We have known the drunkard forsake his besetting sin, the woman of easy virtue change her ways, the gambler abandon his gambling as the result of the pleading of a discarnate father or friend. Aye! the facts of one's own experience are far better than a waggon load of mere theories.

Practice or
Theory?

WE are convinced by actual facts that the presence in one's life of a beloved and respected friend who has passed beyond the veil has as great an effect upon the intellectual man as trust in Jesus Christ has upon the sentimental and emotional temperament.

Rector v.
Vicar.

THE sermons of the Rector of Keighley has given rise to a mass of correspondence in the "Keighley News." The

Rev. Charles Tweedale has swung into the wordy warfare with vigour, traversing the Rector's statements seriatim, and administers a well merited, if severe, rebuke. If Spiritualism be destroyed, the bottom falls out of Christianity, for, says the Vicar of Weston, "The Rector and all his friends cannot give anyone a particle of evidence that the Church has any definite communication or communion." We think the position is summed up in the fact that the Church cannot give to Spiritualism anything of value which is not already in its possession, whilst Spiritualism can give to the Church the one thing it needs, i.e., the dynamic of real and actual contact—evidenced by the facts of experience—with the spirit world.

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Try all guides and trust those that are good.

On Thursday, Oct. 14th, a little band of earnest Spiritualists gathered at luncheon at the Holborn Restaurant, to consult as to the future of Spiritualism, the best means of its propagation, and to discuss some of its higher aspects. Amongst those present were Viscount and Viscountess Molesworth, Mrs. Phillip de Crespigny, Mrs. B. McKenzie, Miss Scatcherd, Dr. E. T. Powell, Dr. Abraham Wallace, Messrs. Stanley De Brath, Howard Mundy, David Gow, Leslie Curnow, H. W. Engholm and Mr. and Mrs. P. Street. The proceedings were quite informal, and arrangements were made for further gatherings at regular intervals, under the title of the Guild of Spiritual Unity. Consultations of this kind can but do good, and we wish the new venture every success.

Sad Accident at Belfast.

WE take the following from the columns of the "Irish Times," and express our sympathy with the Belfast Society and the relatives of Miss Jackson. The coroner's education on these matters seems to be rather badly neglected.

At an inquest held by Mr. Graham, City Coroner, at the Royal Victoria Hospital, touching the death of Olive Jackson (18), 15, Tudor Place, who was killed by falling over the bannisters of the stairs after attending a Spiritualistic service in St. George's Hall, High Street, on Sunday night, the jury found, on the evidence of Dr. Turnbull, that death was caused by a fracture of the base of the skull, the result of the fall.

The service was held under the auspices of the Belfast Association of Spiritualists, and deceased's mother, Mrs. Mary Jackson, told the coroner and jury (of which Mr. Hugh M'Alcavy was foreman) that she attended the service with her daughter. Her daughter was in the choir, and had often been at the meetings.

In reply to the Foreman, witness said the service did not effect her daughter's nerves. Her daughter enjoyed the meetings. The meetings were held every Sunday morning and evening, and witness attended them.

Describing the accident, Mrs. Margaret Miskelly, living at Crimea Street, said deceased and herself attended the service, and when they were leaving at its conclusion deceased over-balanced herself on the bannisters and fell down two flights of stairs.

The Coroner: What sort of meeting was it? You don't call it a religious meeting?

Witness: I do. It was a very good meeting.

The Coroner said the jury might like to know what witness's religious beliefs were and what form did the service take.

Mr. W. L. Skelton, solicitor, who represented the promoters of the meeting, intervened, and asked witness what the ceremony was. Witness replied the service was religious. There was Scripture reading, and hymns were sung. The service was just an ordinary praise service.

Mr. Skelton: Of course, there were no mediums or anything like that? No. There was a very good sermon.

The Foreman: Is there anything associated with Spiritualism that would tend towards a person becoming nervous?

Witness: I attend the meetings regularly, and I have never seen anything of the kind.

The Foreman: You don't have hysteria, for instance?

Witness: Oh, no. There is nothing in the service to excite a person.

A verdict as stated was returned, the Foreman adding that there was no evidence before the jury that would go to show that the service would cause excitement to anyone, or had been the cause of exciting the deceased. A rider was added expressing sympathy with the relatives of the deceased, and calling the attention of the authorities to the stairs in the hall.

SPIRITUALISM AT ENFIELD.

WHAT the chairman described as "an intellectual and spiritual treat" was enjoyed by the members of the Enfield Literary Union on Monday, October 18th, when Mr. R. Boddington, President of the U.L.S., delivered an address on "Spiritualism: What Is It?" which was followed by questions. The E.L.U. was formed, and is sustained by, the members of the local Congregational, Presbyterian and Wesleyan Churches. The large hall was filled to capacity, and it was a sign of the times that the Progressive minister, in charge of St. Paul's Presbyterian Church, said "He found himself in perfect agreement with all that Mr. Boddington had said," and this, notwithstanding many quiet but perfectly phrased "digs" at orthodoxy's limitations. Altogether it was a very profitable evening, and many wishes were expressed that it might be repeated.

NEVER envy others of their gifts, but seek to perfect your own.

REPORTS OF SOCIETARY WORK.

1.—*Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.*

2.—*Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.*

3.—*Special Reports, to ensure insertion the same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.*

4.—*Important: No special or Ordinary Reports two Sundays old will be inserted.*

* * * *In all cases where the address of a meeting place does not appear in a Society report, it will be found in the Platform Guide.*

Special Reports.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

MANCHESTER: MOSS SIDE.

A SELECT dance was held on Friday, Oct. 22nd, in aid of funds of the above church, the result of which was a huge success, over 200 people being present, and everyone enjoying themselves immensely. Thanks are due, and were tendered to Mr. Jackson, M.C., Mesdames Young, Foster, Jackson and Miss Harrison for their most excellent catering. It was a record event.

MOSTON.

ON Saturday, Oct. 16th, the Moston Lyceum Church was again entertained by Mrs. Etchells' Clever Young Folk, of Stockport, who delighted an audience of about 200 persons with their songs, duets and graceful dances. Mr. Bell again contributed with largely to the programme with his usual humorous songs. Thus another happy and successful evening was brought to a close with a grand final recitation by the troupe, who were loudly applauded by the audience for the splendid effort they had put forward on behalf of the Church Building Fund.

LIVERPOOL.

AT Daulby Hall, on Sunday, Oct. 17th, the Lyceum conducted both services, it being their anniversary (children's day). In the afternoon an open session was held. At the evening meeting the invocation was given by a young Lyceumist. Then followed solos, recitations and papers, also readings from the "Manual." The congregation greatly appreciated the effort of the Lyceum.

EARLESTOWN.

ON Sunday, Oct. 24th, we held a flower memorial service, dedicated to the memory of all in the higher life. Friends were invited to bring flowers in memory of any loved ones passed hence. This brought us a beautiful show of flowers, about 40 bunches being tastefully arranged on two large tables. Each bunch had a card attached, giving the names of those they had been brought in memory of. The conditions thus created were ideal, and we who were privileged to take part in that ser-

vice had a foretaste of that closer communion that exists between the two worlds. The booked speaker was Mrs. Farrell, of Manchester. Mr. Atherton presided in the afternoon and Mr. Davies in the evening. After the services the flowers were distributed between the sick friends and the Childrens Hospital.

NOTTINGHAM.

ON Tuesday, Oct. 12th, the Beaconsfield St. Spiritualist Church were favoured with a visit from Mr. and Mrs. Taylor, of U.S.A., in the afternoon and evening. There was a good congregation at both meetings. The addresses were given by Mr. Taylor, and the clairvoyance, which was most convincing, was given by Mrs. Taylor.

EASTBOURNE.

MRS. JENNIE WALKER, the gifted speaker and clairvoyant, conducted our services on Sunday, Oct. 17th. The evening subject, "After death—what?" held the congregation from beginning to end. The clairvoyance was most convincing. It was the most successful meeting we have had since our Society started a year ago, the room being crowded. On Tuesday, Nov. 16th, Mrs. J. Walker will speak for us at the Masonic Hall, St. Leonard-on-Sea.

SMETHWICK.

ON Oct. 10th and 11th our Anniversary services were held, and for the Sunday evening meetings we occupied the Smethwick Empire Theatre. Mrs. Stair, of Keighley, Yorkshire, who spoke to an audience of about 1,500, was most convincing and intellectual. Her clairvoyant descriptions gave satisfaction to all.

CWM, MON.

WE have established a church here, at Cwm, under the title of the Cwm District Spiritualist Church, and we have just concluded a five days' mission, conducted by Mrs. Hillman, of Newport, and great interest has been taken in our effort. Friends from Abertillery have come over to assist us from time to time. We shall be thankful for any assistance from friends who are either living near, or coming this way.

LONDON: ILFORD.

THE Annual General Meeting of Ilford Psychical Research Society was held on Friday, Oct. 15th. Mr. A. T. Connor (President) in the chair. There was a large attendance of members, and the reports were very encouraging for a year-old Society. The ladies' meeting (President, Mrs. E. J. Stephens) is a source of strength and credit to the Society, and the Lyceum (conductor, Mr. A. E. Hall) bids fair to become soon one of the strongest in London. A plot of freehold land has been purchased, and the Building Fund balance is over £40, the balance of the General Fund being £24. The elections resulted as follows: President, Mr. A. T. Connor; vice-presidents, Mrs. E. J. Stephens, Messrs. Hall and F. Thierauf; treasurer, Mrs. Parrish; general secretary, Mr. F. H. Johnson, 40, De Vere Gardens, The Drive, Ilford; assist. secretary, Mr. Williams; members' secretary, Mrs. Williams; committee, Mesdames Holmes, Claxton, Spence, Dell, Hall, Miss Parish, Messrs. Goodwin, Stephens, Holmes, Spence, Dell, Parrish and Rattray, practically all of last year's successful Executive.

KINGSTON-ON-THAMES.

ON Monday, Oct. 11th, the Kingston Spiritualist Church held a propaganda meeting at the Surbiton Assembly Rooms. Mr. R. Boddington gave a short address, after which Mr. Sutton, of Sheffield, gave some wonderful clairvoyance, all of which was quickly recognised. Another meeting was held at the Polytechnic Hall, Kingston, on Wednesday, Oct. 13th, at which Mr. Sutton again addressed the audience, followed by clairvoyance. He also addressed large meetings at Homelaw on Sunday, Oct. 10th and at Hampton Hill on Friday, Oct. 15th.

BANGOR: N. WALES.

ON Sunday, Oct. 17th, another Spiritualist meeting was held in the old Salvation Army rooms, Bangor. A very uplifting trance address was delivered by Miss Moye to an audience which filled the room. Rumours were current that an attempt was going to be made by the students to upset the meeting, but this did not occur. The chair was taken by Mr. G. Evans, Pwllheli, who proceeded to address with a few remarks upon Spiritualism, urging the audience to investigate its truth in their own homes, which would provide the best conditions. Miss Moye is to be complimented on her courageous attempt to spread the truth of spirit return, and she desires all the help that it is possible to send to her. Will Spiritualists who may happen to be in this district bear this in mind, and support her with their presence. Her clairvoyant descriptions at the close of the meeting were all recognised.

TREDEGAR.

ON Sunday, Oct. 17th, we had with us Mr. E. Jones. In the morning he gave an address, followed by discussion. In the evening Mrs. Halestrap gave an address on "Spiritualism: what of it? God's power and God's reason," instead of the usual clairvoyance. The naming ceremony of the infant son of Mr. and Mrs. John Price, of South End, was gone through, and the infant received the spirit name of "Inconquerable." Benny, the infant son of Mr. and Mrs. W. H. Adams of Troedryhwigwair, was given the spirit name of "Love." After this the children of the Lyceum, of which Benny Adams is a regular and faithful member, sang the "Lord's Prayer." Every success to these two children is the wish of all.

PROPAGANDA IN SOUTH WALES

GREAT propaganda meetings were held on Sunday, Oct. 17th, at the Public Hall, Gwaen Cae Gurwen. Our speaker and clairvoyant for the day was Mr. Edmund Spencer, of Glasgow, his subject being "Devils and evil spirits" in the afternoon, and in the evening "The angels' message, ancient and modern." At the two services some 1,500 people assembled. Clairvoyance was also given by Mr. Spencer, and all descriptions, with one exception, were recognised. We are forming a Spiritualist Society, and an appeal for members received a response of between 70 and 80 persons. The collections for the day realised £14.

GARW SPIRITUALIST SOCIETY. Speakers and Mediums requiring 1920 and 1921 dates are requested to communicate—platform gifts, open dates, fees, to Mr. W. PUGH, 17, Strand, Blaengarw, Glam.

GLASGOW.

The Glasgow Association had a very successful social meeting in Rombach's Rooms on Wednesday, Oct. 20th. A farewell and God speed to one of its presidents, Mr. W. T. Thomson, with his wife and family, will sail for Vancouver. Mr. Gallop presided, and during the evening Mr. M. Stewart, on behalf of those attending, presented Mr. Thomson with a silver rug and Mrs. Thomson with a handbag, and referred in felicitous and appreciative terms to the services rendered to the Association by the efforts of the evening. Mr. Thomson, acknowledging the gifts, referred to his seven years' connection with the Association, and related some interesting reminiscences. Mr. Galloway and Horace Leaf also eulogised the work done by Mr. Thomson, and a very musical programme filled in a most enjoyable evening.

SOUTH SHIELDS: FOWLER ST.

On Sunday, Oct. 17th, we held our first thanksgiving services. In the morning our President (Mr. J. Ridley) presided, the conductor's chair, and a good instructive thoughts and animations on the beautiful feast before them. At the evening service Mr. Ben Carter gave us a most inspiring address on "Thou art, O God, everywhere." Monday evening we were visited by the Rev. B. Mytton, M.A. It being her last lecture prior to leaving England, at the close of her address she pleasingly remarked to the effect of all present, "In my further round America, citizens shall come more cognisant of the fact of Spiritualism has progressed back to the dear old home after 17 years." A speedy return will be welcomed. Mr. J. Ridley ably presided. On Tuesday Mr. Fowler-st. choir gave a most enjoyable musical evening. An anthem, "Lord! How Manifold are Thy Works," was beautifully rendered. Mr. J. Russel, the choirmaster, is to be highly complimented on the success of the evening. Mr. W. Atkinson presided. The hall was tastefully arranged, and being a most splendid display of flowers and fruit, etc. Large audiences attended throughout the week-end. Our best thanks are due to all who helped to make our services such a success.

HARVEST FESTIVALS.

CHORLEY. — On Sunday, Oct. 10th, our harvest thanksgiving service was held. The meetings were conducted by Mrs. Heald, of Chorley. There were large congregations. At the evening service the subject was "As ye sow, so shall ye reap," which was listened to with rapt attention. We were also favoured with some most convincing clairvoyance. Special singing was included.

WIMBORNE. — On Sunday and Monday, Oct. 3rd and 4th, we held our harvest festival, our church being tastefully decorated for the occasion. The services were conducted by Mrs. Heald, of Wakefield, who gave excellent addresses and clairvoyance to good audiences. On Monday afternoon we had a harvest tea.

HARTLEPOOL. — A highly successful harvest festival was held in the Town Hall, on Sunday, Oct. 17th. The selection of fruit and vegetables was most excellent. A large congregation gathered at night. A solo was rendered by Miss Williams. The address was given by Mr. C. Nicholson, of Hexham. Clairvoyance was given by Mr. G. Robinson, of Easington, and a stamp, of Hartlepool. On Monday a social gathering was held at which

Mr. Robinson disposed of the fruit and flowers.

YORK. — Our harvest festival and opening of our new church, Spen Lane, St. Saviourgate, took place on Sunday Oct. 17th, and was quite a red letter day. The church was tastefully decorated by members and friends. A good supply of fruit, vegetables and flowers made a very beautiful display. The speaker was Mr. R. H. Yates, secretary of the S.N.U., whose stirring addresses met with much appreciation. Miss Downs (Hull) contributed a solo, and the York and Hull friends rendered "Haste to the Field of Labour." Crowded audiences and collections a record. On Monday Mrs. Glenn gave an address from the subject "Are we opposed to the teachings of Christianity," followed by clairvoyance. The chair was occupied by our President at each meeting. All visitors expressed pleasure at being present at our opening services. The building, with its four rooms, is replete with suitable accommodation, and supplies a need which was absent in the old one.

MEETINGS HELD ON SUNDAY, OCTOBER 24, 1920.

BARRY, Atlantic Hall. — Mr. A. E. Taylor gave an address on "Objections to Spiritualism," pointing out the absurd and erroneous conclusions advanced by opponents who had never investigated the subject. He also gave clairvoyance. Good audience.

BIRKENHEAD. — Hamilton: Address by Mrs. Forrest on "If a man die, shall he live again?" Spirit messages were also given.

BIRMINGHAM, Bristol-st. — Mr. W. Howell gave addresses. Clairvoyance by Mr. A. Cook, also at Lovedey-st. Address and clairvoyance by Mr. Crishaw.

King's Heath and Moseley: Mr. Harvey, of Burton-on-Trent, conducted our meetings. These addresses were very pleasing, and the delineations lucid and convincing.

Saltley: Mrs. Brooks spoke on "Spiritualism and its use." Also gave clairvoyance. Mr. J. H. Robinson presided.

Small Heath: Mr. Windsor spoke on "Peace on earth, goodwill to men." He also gave clairvoyance.

BRIGHOUSE. — Meetings conducted by Master Arthur Clayton, of Nottingham. Address and clairvoyance.

BRIGHTON, Athenaeum Hall. — Morning, public circle. Mr. W. P. Swainson gave a remarkable address on "The religious symbolism of the great Pyramid."

BRISTOL. — Mrs. Orlowski, our booked speaker, failed to keep her engagement, and Mr. Orlowski arrived to deputise for her. We had a crowded audience and great was the disappointment manifested by the members and strangers in numbers leaving the meeting. It would be to the interest of Societies to have a guarantee of fitness from some qualified authority before engaging speakers. — J. M. Eddy, President, First Spiritualist Society, Bristol.

United: Morning, open circle. Evening, Mr. Huggins gave an address on "The Ramneth Conference." Mr. Fare, of Dighton Hall, also gave an address. Miss Yates followed with clairvoyance of a high order. Mr. Pritchard presided.

Universal: Mr. W. E. Jones, of Cardiff, gave an address on "Garden of souls." Also successful clairvoyance.

DOWLAIS. — Mrs. Jessie Barnstaple, of Cardiff, delivered a very impressive address on "Immortality," also giving clairvoyance. Good audience.

EASTBOURNE. — Mr. A. W. Orr gave addresses. Mrs. Mansell gave clairvoyance.

EXETER, Market Hall. — Visit of

Mr. Frank T. Blake, of Bournemouth. Large audiences.

LIVERPOOL, Daulby Hall. — Mr. E. W. Oaten's addresses were "The day after death" and "The essentials of a world's religions." The Messrs. Valentine rendered two musical selections. Good congregations. Mr. Keeling presided.

LONDON — Battersea: Morning, circle. Evening, Mrs. Worthington gave an address to interested audience.

Brixton: Mr. R. Boddington gave an address on "Spirit control."

Clapham: Mrs. M. Gordon gave a good address and clairvoyance to a full church.

Croydon: An address by Mr. E. Hunt. Questions invited. — Pros.: Sunday next, at 11, Mr. P. Scholey. At 6-30, Mr. Taylor Gwinn.

Ealing: Address by Mr. T. W. Ella.

East London: Mr. Sewell gave an address on "Know thyself."

Fulham: Morning, circle. Evening, Mr. Smythe gave an address. — Pros.: Sunday next, at 7, Mr. Symons. Thursday, Nov. 4th, at 8, Mr. W. R. Sutton.

Hackney: Mr. Maskell gave an address, followed by well recognised clairvoyance.

Hounslow: Mr. Kirby gave an address of a future life to an interested audience.

Lewisham: Mrs. Hull presided, and Mr. Hickman, of Plumstead, conducted. Mr. Westgarth gave clairvoyance.

Spiritual Mission: Morning, Rev. G. Ward spoke on "What is Spiritualism?" Evening, Mr. P. E. Beard gave an address on "The clearing of the way."

Manor Park: In the morning Mr. Mead conducted the healing service. In the afternoon Mr. Symons addressed the Lyceum. In the evening Mr. Symons gave an address on "I shall not leave you uncomfirmed."

N.L.S.A.: Morning, Mr. A. Lamsley gave an address on "Spiritualism on active service." Evening, Mr. L. Curnow, assist. editor of "Light," gave an address on "The mile-stone of 1848."

Marylebone: "The evolution of faith" was the subject of an address by Mr. Ernest Meads. Usual large attendance. Special collection for Fund of Benevolence, realising nearly £10.

South London: Morning circle conducted by Mr. S. Clarkson. Evening, Mr. H. Boddington addressed us, taking for his subject "Gone west."

LOUGHBOROUGH. — Meetings conducted by members, and clairvoyance.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Hall, of Loughborough. Mrs. Last sang "There Is No Night There." Mr. Painger presided. Crowded audiences.

PORTSMOUTH, Temple: Nurse Graham gave short addresses and very convincing clairvoyance to good audiences.

TREDEGAR. — Morning, discussion on "Vibrations," opened by Mr. Halestrap. Evening address on "Sacrifice to gain," by Mr. Sam Lewis. Clairvoyance by Mr. H. C. Jones.

YORK, St. Saviourgate. — Mr. Knowles gave addresses and descriptions of discarnate people.

South-West Lancashire & Cheshire District Union.

THE QUARTERLY MEETING

of the above Union will be held at CHESTER COMMON HALL STREET, on SATURDAY, NOV. 6TH. E.C. meet at 2 p.m. Business at 3-15. Will all Delegates and Associates please attend. Business Important.

Palmistry Simply Explained With numerous Diagrams. By James Ward. 104d.

Society Advertisements.**South Manchester Spiritualist Church,**
PRINCESS HALL, MOSS SIDE.

SUNDAY, OCT. 31ST, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. RIDGEWAY.
MONDAY, at 8-15, Members' Developing Circle, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing Circle conducted by Mrs. FORREST.
THURSDAY, at 3 and 8-15, Miss V. WHALLEY.

Manchester Central Spiritualist Church

ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.
OCT. 31.—Mr. R. C. GRANT.
Nov. 7.—Circle for Members only.
„ 14.—Mrs. E. GREEN.
„ 21.—Circle for Members only.

Manchester Society of Spiritualists,
38, MASKELL STREET, ARDWICK.

OPEN CIRCLES
will be held in the Rooms of the above Society every Sunday Afternoon at 3 o'clock prompt.
Doors closed at ten past. All invited.

Collyhurst Spiritual Church,
COLLYHURST STREET,

SUNDAY, OCT. 31ST, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, Mr. ROBINSON.
MONDAY, at 3 and 8, Mrs. WORMALL.
WEDNESDAY, at 8, Mrs. BUXTON.
SUNDAY, NOV. 7TH, Mrs. SHEARSMITH.

Longsight Spiritualist Society,
SHEPLEY ST., OPPOSITE PIT ENTRANCE
KING'S THEATRE.

SUNDAY, OCT. 31ST, at 6-45 and 8-15, Mrs. WILMOTT.
TUESDAY, at 8-15, Mrs. RENSHAW.
THURSDAY, at 8-15, Mr. A. CLAYTON, The Blind Boy-Medium, of Nottingham Silver Collection.

SATURDAY, at 7-30, OPEN CIRCLE.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, OCT. 30TH, at 7-30, Miss SANDIFORD. Building Fund.
SUNDAY, OCT. 31ST, at 3 and 6-30, Mr. HIBBERT.
MONDAY, at 3 and 7-45, Miss WESTALL.
WEDNESDAY, at 7-45, Open Circle.

Moss Side Progressive Lyceum,
66, RABY STREET.

Bright and Instructive Services held every Sunday Afternoon at 2-30.

You are always welcome.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, OCT. 31ST, at 6-30 and 8, Miss COTTERILL.
At 10-30 and 2-30, LYCEUM.
WEDNESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, Miss SANDIFORD.
SUNDAY, NOV. 7TH, LOCALS.

W.T.S. Spiritual Unity Centre,
114, SOUTH ST., ROOM 2, EASTBOURNE.

SUNDAY, OCT. 31ST, at 11-15 and 6-30, Mrs. S. G. HEATH, of Brighton.
10 days' Mission.
Trance Address and Clairvoyance.
WEDNESDAY, at 7-30, PUBLIC CIRCLE, Mrs. HEATH.

W.T.S. Spiritual Unity Centre,
PRINCE'S CAFE (FIRST FLOOR), 11, NORMAN RD., ST. LEONARDS-ON-SEA.

TUESDAY, NOV. 2ND, at 3 and 7, Mrs. HEATH.
Trance addresses and Clairvoyance

Society Advertisements.**Brighton Spiritualist Church,**
ATHENEUM HALL, NORTH ST.

SUNDAY, OCT. 31ST, at 11-15 and 7, Mr. JOHN JACKSON.
Lyceum at 3.
WEDNESDAY, at 8, Mr. E. C. CAGER.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE
Affiliated to S.N.U.

SERVICES:
Sundays at 11-30 and 7. Lyceum at 3.
Mondays and Thursdays at 7-15.
Tuesdays at 3.
Healing meetings, First Wednesday in every month at 3.

SUNDAY, MONDAY and TUESDAY,
OCT. 31ST, NOV. 1ST and 2ND,
Mrs. VERA MERVYN.
Speaker and Clairvoyant.

Battersea Spiritualist Society,
TEMPERANCE HALL, 640, WANDSWORTH ROAD, LAVENDER HILL.

SUNDAY, OCT. 31ST, at 11-15, CIRCLE SERVICE.
At 6-30, Mrs. CROWDER.
Members' Meeting after Service.
THURSDAY, at 8-15, Mrs. BLOODWORTH.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, OCT. 31ST, at 3, LYCEUM.
At 7, Mrs. CLEMPSON.
Circles: MONDAY, at 7-30, Ladies only;
TUESDAY, at 8, Members only;
THURSDAY, at 8-15, Public.

Church of the Spirit, Camberwell,
THE PEOPLE'S CHURCH, WINDSOR RD., DENMARK HILL STATION.

SUNDAY, OCT. 31ST, at 11, CHURCH SERVICE.
At 6-30, Mr. ERNEST MEADS.
SUNDAY, NOV. 7TH, at 6-30, Mr. J. OSBORN.

Clapham Spiritualist Church,
ADJOINING REFORM CLUB, ST. LUKE'S RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, OCT. 31ST, at 11, PUBLIC CIRCLE.
At 3, LYCEUM.
At 7, Miss VIOLET BURTON.
Address and Clairvoyance.
FRIDAY, at 8, Meeting for Enquirers.
SUNDAY, NOV. 7TH, Mrs. A. JAMRACH.

Ealing Spiritualist Society,
5A, UXBRIDGE ROAD,

SUNDAY, OCT. 31ST, at 7, Mr. & Mrs. PULHAM.
WEDNESDAY, NOV. 3RD, at 7-30, Mr. & Mrs. HOLLOWAY.

East London Spiritualist Association,
NO. 13 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (pass thro' Main Building to Last Room on Right).

SUNDAY, OCT. 31ST, at 7, Mrs. MARRIOTT.
SUNDAY, NOV. 7TH, at 7, Mr. MUSPRATT.

Hackney Society of Spiritualists,
240A, AMHURST ROAD

SUNDAY, OCT. 31ST, at 7, Mrs. M. C. PRIOR.
SUNDAY, NOV. 7TH, at 7, To be Announced.

Society Advertisements.**Hampton Hill Spiritualist Society,**
3, HIGH ST. (close to Uxbridge Road Tram Stop.)

SUNDAY, OCT. 31ST, at 7, Mrs. NEVILLE.
LYCEUM at 3.
WEDNESDAY, at 7, Miss GANTZ.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, OCT. 31ST, at 6-45, Mrs. SUTTON, of Kingston.
TUESDAY, Mrs. C. IRWIN.
Lecture and Clairvoyance.
Lyceum at 3.

Kingston Spiritualist Church,
BISHOP'S HALL, THAMES STREET

SUNDAY, OCT. 31ST, at 11, Mrs. SUTTON.
At 3, LYCEUM.
At 6-30, Mrs. BEAUREPAIRE.
WEDNESDAY, at 7-30, Mrs. EBY.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM (Opposite Electric Theatre)

SUNDAY, OCTOBER 31ST, Mrs. MARY GORDON.
SUNDAY, NOVEMBER 7TH, Miss VIOLET BURTON.

Ilford Psychical Research Society,
ASSEMBLY ROOM, BROADWAY CHAMBERS

Hon. President:
SIR ARTHUR CONAN DOYLE, M.D., LL.D.

SUNDAY, OCT. 31ST, at 7, Miss ELLEN CONROY.
THURSDAY, NOV. 4TH, at 8, Ladies' Meeting, Mrs. E. MARSHALL.
FRIDAY, NOV. 5TH, at 8, Mrs. MARY GORDON.
SUNDAY, NOVEMBER 7TH, Mrs. GRADDON KENT.
Lyceum every Sunday at 3.

Little Ilford Christian Spiritualist Society,
CHURCH ROAD, CORNER OF THIRD AVENUE, MANOR PARK, E.

SUNDAY, OCT. 31ST, at 6-30, Mr. GEORGE PRIOR.
MONDAY, at 3, Mrs. CROWDER.
WEDNESDAY, at 8, Rev. G. WARD.
SATURDAY, NOV. 6TH, at 7-30, GRAND SOCIAL & DANCE.
SUNDAY, NOV. 7TH, at 6-30, Mr. WILKINS.
WEDNESDAY, NOV. 10TH, Miss SCATCHERD, Lantern Lecture.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, OCT. 31ST, at 11, Healing Service conducted by Mr. A. MEAD.
At 3, LYCEUM OPEN SESSION.
At 6-30, Mr. and Mrs. BROWNJOHN.
Address and Clairvoyance.
THURSDAY, at 8, Mrs. RAINBOW.
Address and Clairvoyance.

London Central Spiritualist Society,
(SPIRITUALISTS' RENDEZVOUS),
3, FURNIVAL STREET, HOLBORN

Every Friday, 7 to 9.

FRIDAY, OCTOBER 29TH, Mrs. M. GORDON.
Address and Clairvoyance.

FRIDAY, NOVEMBER 5TH, Mr. R. BODDINGTON.

TOWN HALL, HYDE.

Mr. ERNEST W. OATEN (Editor "The Two Worlds") will deliver his celebrated
LANTERN LECTURE on "SPIRIT PHOTOGRAPHY," Wednesday, November 10th.

Reserved Seats, 1s. and 6d.

Admission by Silver Collection.

BRITISH MEDIUMS' UNION.

The ANNUAL MEETING will be held at PENDLETON SPIRITUALIST CHURCH, FORD LANE, MANCHESTER,
on SATURDAY, OCTOBER 30th, 1920, at 4 p.m.

Agenda: President's Address. Minutes. Correspondence. Election of Officers. S.N.U. Delegates. Reissuing
of Certificates. Discussion on Propaganda. Open Council. Business, 4 p.m. Tea at 5-30 p.m.
Car from Deansgate to Pendleton Church, Broad St. All members are earnestly requested to attend.

W. E. BENTLEY, Hon. Sec.

MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, RABY STREET, MANCHESTER.

SUNDAY, NOV. 7th, OPEN SESSION SERVICES.

Musical and Shakespearean Festival.

Vocalists: Madame MACFARLANE (Contralto), Miss PEGGY DAVIS (Soprano).

Instrumentalists: Master Cyril Donklin, Miss Winifred Waterland.

Scenes from the following Plays will be presented:—

"King John," "Merchant of Venice," "Julius Caesar," "A Midsummer Night's Dream" & "Macbeth."

Players: Ralph A. Gilbert, Douglas Burgess, Roy Morgan, Arthur Moulson, Fred Clark, Harold Moulson, Mabel E. Baker,
Hilda Young, Gertie Hyland, Gertie Bell, Florence Foster. Stage Director: Mr. Herbert Kelsall.

SPECIAL SERVICE at 6-30. Speaker: Mr. W. MEEK

Subject: "Beauty of Independent Thought and Fearless Expression."

PSYCHIC DELINEATIONS by Mrs. LEIGH, Miss SMITH and others.

Special Hymns. All Seats Free. Silver Collection. A hearty invitation to all. Teas provided.

Society Advertisements.

Plalstow Spiritualist Society,
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, OCTOBER 31ST,

Mrs. GRADDON KENT.

MONDAY, Mr. H. WRIGHT.

WEDNESDAY, Mrs. BRYCESON.

THURSDAY, Mr. and Mrs. CONNOR.

Woolwich & Plumstead Spiritualist

Church,

INVICTA HALL, CRESCENT RD.

SUNDAY, OCT. 31ST, at 11, CIRCLE.

At 3, LYCEUM. At 7, Mr. R. G. JONES

THURSDAY, at 8, Mr. ABETHELL.

WEDNESDAY, NOV. 24TH, at 8,

At the Co-OP INSTITUTE.

MR. HORACE LEAF.

Reserved Seats, 1/- Admission Free.

Stratford Spiritual Church,

EDMISTON ROAD, SIXTH TURNING DOWN

FOREST LANE GOING FROM 7 MARYLAND

POINT STATION.

SUNDAY, OCT. 31ST, at 6-30,

Mr. H. BODDINGTON.

WEDNESDAY, NOV. 3RD, at 3,

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